



THE MISSIONARY SHIP OF THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL (S.F.G.)

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## STATEMENT BY THE BRITISH (MORAVIAN) PROVINCIAL MISSION BOARD.

**T**HE Manifesto of the German Theologians, issued lately as an "Appeal to the Evangelical Christians abroad," is signed among others by Bishop Hennig, President of the Moravian International Mission Board. He thus identifies himself with the statements of the Manifesto; and in virtue of his office, and by appending the name Herrnhut to his signature, he has associated the Moravian Church and its Missions with the contents of the document.

This fact has already done serious harm to our Missionary cause among our friends here in England. Letters are to hand stating that for this reason support will be withdrawn; and behind the cases known to us there are probably others, far more numerous, but similar in character. Indeed it is impossible to say how far-reaching the ill-effects will be for our Missions unless some official notice is taken of this matter.

We, therefore, the Members of the British Provincial Mission Board, feel ourselves compelled to enter our protest against what would seem to connect our Church with a statement to the tone and contents of which we, along with every British member of the same, take the strongest possible exception.

If necessary, it would be easy in the clear light of known facts to disprove the assertions, and to show the baseless nature of the claims made in it. But that is not our present object. What we wish to emphasize is this, that the Moravian Missions are not in essence a German undertaking; they are not the affair of the German Province only, or mainly; they belong to, and are supported by the entire Unity, as well as by many friends of other Churches, especially in England.

Whilst every member of the International Mission Board has the right in his individual capacity to give expression, singly or together with others, to his personal opinions as to the origin of the war, or the supposed peaceful attitude of Germany, or the "implacable necessity" for the violation of Treaties and the disregard of national obligations, together with the inhuman barbarities perpetrated upon innocent Belgians, including women and children—not to mention the outrages at Louvain and Rheims—yet in so doing he cannot claim to represent the Moravian Church in its entirety; he is not authorized to speak in its collective name. The only Body which could do so is the General Executive of the Unity (an International Board), of which Bishop Hennig is not a member.

We, therefore, trust that the Missions of our Church will not be allowed to suffer because of the act of one who has probably been misled, like so many of his countrymen, as to the real state of things, and who, one may hope in ignorance, has set his signature to a document which we can only regard as a painful apology for the guilt of one of the greatest crimes of all history.

E. R. HASSÉ, W. C. BATT, J. N. LIBBEY, H. O. ESSEX, and C. J. KLESEL.

London, September 28, 1914.



## A FURTHER APPEAL ON BEHALF OF THE NEW CHURCH IN KINGSTON, JAMAICA.



AT the recent General Synod of the Moravian Church held in Herrnhut, from May 14th to June 13th, the case of the congregation in Kingston was considered, and after reference to a committee it was decided to make a grant of about \$900 (£187 10s.), and to commend the cause to the liberality of the Home Provinces and to all friends of the Moravian Church.

The case is as follows: As is well known, the entire church plant was destroyed by the earthquake which visited Jamaica in



1907. The old building was a brick structure, which was levelled to the ground. The parsonage was also rendered uninhabitable, and was damaged beyond repair. In 1908-09 I visited America and England for the purpose of collecting funds for building a new church. This, together with the amount contributed by the Mission Board, and that given by the Kingston congregation, put into my hands about \$7,750 (£1,614 11s. 8d.). Against my better judgment I was persuaded to begin building operations, upon a desirable, new freehold site in the central part of the city, and, including the purchase of the site, the full amount in hand has been expended in building operations; with the result that one side of the church building completely, and two other sides almost completely, have been erected in concrete. But for the past two years nothing has been done, as I was not willing to incur the responsibility of a debt. There are therefore at present no outstanding liabilities. In the meantime a congregation of between 250 and 300 communicants has continued to worship and conduct all the activities of a congregation in a very rough temporary wooden building, very hot and uncomfortable, and very unsuited for the purpose. It has regularly discharged its financial responsibilities to its pastor and to the various objects to which all our congregations are required to contribute. And the numbers, while varying from year to year, are growing. The congregation consists for the most part of women, and almost entirely of working people. Their wages are small and uncertain, yet they yearly contribute at the rate of two days' pay for Missions. In the year 1912 the congregation raised towards the new church fund \$605.00 (£106 0s. 10d.), besides meeting all other responsibilities, so that the average giving for that year per capita was \$5.50 (£1 2s. 11d.), from people whose average daily wage is not more than twenty-five cents (say, 1s.) On the strength of the above record I had intended to appeal to the Home Provinces for further assistance: but the very end of that year brought the terrible hurricane which struck the western portion of the island, where most of our congregations are established, and so, instead of being able to appeal for my own people, I had to appeal for the hurricane sufferers—and the result was magnificently liberal. Then, during the year 1913, we tried the direct-giving plan. Women of America and England! it would have done your hearts good to have seen Kingston Moravian women and children give. The men gave too, but they handle more money than the women do, and so I specially mention the women. The Sunday-school children voluntarily gave up their annual picnic—their only outing for the year—and so contributed \$30.00 (£6 5s.). The result was \$250.00 (£52 1s. 8d.) by direct giving.

In the meantime, in the most representative town in the English West Indies the Moravians are without a place of worship, and people ask: "Can't Moravians abroad do anything? Have they forsaken you? Don't they approve of

your work? What is the matter, anyhow?" and my own congregation are only restrained from despair by my assurance that God has not forgotten us. On my part I explain how poor the Moravians are, and how small numerically, and how we are constantly called upon to face deficiencies and a thousand and one other calls.

The work has not been done extravagantly or on too large a scale. Even small churches at home cost much money; but it is necessary, and it is found. Kingston is the capital of the island, and the churches of other denominations are convenient. We must make provision to seat 600 people, and when the church is fit to accommodate the congregation it will not have cost more than \$15,000.00 (£2,125). Building is expensive with cement and steel re-inforcement. The fact is, we are erecting a cheap building for a church. At present, to make the church conveniently habitable we ought to have \$7,500.00 (£1,562 10s.), and to finish it, \$10,000.00 (£2,083 6s. 8d.) The congregation has in hand over \$1,075.00 (£223 19s. 2d.), which *it* has given, besides the money from General Synod. A few large gifts, and many liberal smaller ones, would meet the situation. I therefore, in my own name and that of the Kingston congregation, backed by the recommendation of the General Synod, earnestly plead for quick gifts *just now*, so that if possible we may be able to renew building operations in January, 1915. I ask in Jesus' name and for His glory.

J. M. REINKF,

Minister of Kingston Moravian Church.

July 15th, 1914.

## LABRADOR.

EXTRACTS FROM THE STATION REPORTS,  
JULY 1st, 1913—JUNE 30th, 1914.

Makkovik.

*A Late Spring.*

**I**T is already the middle of July and therefore high time to report on the past Ship Year.

We were rather behindhand this Spring with all our work at the station, owing to the fact that the Winter was so exceptionally long, and our various Spring tasks could not be begun until June. Only the oldest of our people can



remember ever having experienced so late a Spring. Not until July 3rd did we have open, *i.e.*, ice-free, water; and on land, too, there was snow on the ground up to the middle of June. Under these circumstances our Summer this year will seem short.

#### *Painting and Building Operations.*

However, in spite of the lateness of the Spring we were able to paint our house and the church, inside and out. It was high time this was done. The walls had in part no paint left on them, and the boards had already begun to suffer thereby. For this reason the rough walls, with their many cracks, have sucked up a good deal of the fresh paint, and in three years' time at the latest a new coat of paint will be necessary, in order to obviate any further damage to the boards.

The painting of the church has been undertaken, free of charge, by all the Settlers and Eskimoes resident at the station.

Although the Winter extended so far into the Spring, still on the whole it was not any longer than in other years, as we had exceptionally mild weather for so long a time in the Autumn and the land was not covered with snow until December. This gave us a welcome opportunity of making a beginning with the building of our schoolhouse. Some of our Settler members came to the station, in order to work at it free of charge for a few days. True, we have only made a beginning, but it is a good one—the framework has been put up, and the outside walls have been almost completely covered with boards. But many of our people are willing to come and help us again. It is more difficult at our stations than elsewhere to carry out work of this kind, since nearly all of our members live at a distance. We are very thankful that several of them have contributed liberally towards the cost of the materials, with the result that we now have practically all that we require.

#### *The Boarding School reopened.*

During the Winter we started the Boarding School once more. The children were housed in the station-servant's house, which happened to be empty at the time. The attendance was good, and the parents of the children very willingly defrayed the costs of the children's board. A middle-aged, unmarried sister, Bertha Andersen by name, undertook to look after the children, free of charge.

#### *Attendance at the Services, and Sickness.*

At Easter and at Ascensiontide very many of the members who live away from the station were present at the services, and we had a good time together. The Holy Spirit is at work in many a soul—and it is our heartfelt wish that many more of our hearers would listen to the voice of Jesus and accept His salvation without reserve. Thank God, several of them have consciously accepted Him as their Saviour. Thomas Broomfield, who was suffering from lung disease, and who was referred to

favourably in our last Report, departed this life, firmly trusting in his Saviour. Death has demanded more victims than in the previous year. And during the Spring of the present year an illness has been brought here from Hopedale which looks very much like typhus fever. True, all the typhus symptoms are not clearly indicated; still the sickness is quite of the nature of typhus, not only as regards the subtle and dangerous course it takes, but also in its long after-effects. Three cases have so far occurred, and one man has died from it. God grant that we may be preserved from any further spread of it.

*Increase in Membership.*

Notwithstanding the increase in deaths, our membership has grown during the past year by twenty-three, not alone by births, but chiefly by numerous additions from the North—almost all Eskimoes. We do not particularly welcome an increase of this description, as it very often consists of persons who have been led to move away by discontent, and this their dissatisfied disposition they bring with them. However, we cannot do much to prevent it.

*James Dunn, of Newfoundland.*

Throughout the Winter we had staying here at the station a Newfoundlander, James Dunn by name, one of the three brothers Dunn, who in Summer fish and trade here regularly at Makkovik Island, stayed behind in the Autumn, for the purpose of catching foxes for a few weeks. It was his intention to catch a few foxes alive and then to return to St. John's by the last mailboat. He personally caught nothing, but he bought a few live foxes from the people here, and then waited for the steamer. However, to his dismay it did not come as far as here in November, and so he was obliged, much against his wishes, to spend the Winter here separated from his family. Wilson Andersen gave him a lodging in his house. Later on, in May of the present year, he went by sledge to Rigolet, where he hoped to catch an early boat. Although a Roman Catholic by confession, he (Mr. Dunn) made himself in no way unpleasant here. He attended the service regularly every Sunday morning, and even partook of the Lord's Supper on two occasions. As he specially requested to be allowed to do so, in his outward behaviour gave no cause for complaint, and was willing to receive the wine as well as the bread at Communion, we gladly allowed him to partake with us.

Continue to pray for us.

B. LENZ.

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**Hopedale.**

We are still shut in by the Winter ice, just as if it were the beginning of June, and not July; but it cannot last much longer before Summer makes its entry and we get the first opportunity of sending news home to you.



*Prosperous Times.*

Of late things have gone well with our little band of Eskimoes. After the splendid fishing results of last Summer we had a very good Autumn. Furs were plentiful on the whole, and the number of seals that were killed or caught in the nets was well worth the trouble taken. The Winter did not quite come up to the expectations called forth by the Summer: foxes, which were at first numerous, migrated during the best time for trapping to the interior of the country, nor did they return again in greater numbers until the close season, about which the Government is now very particular.

Owing to continuous westerly winds in the Winter, the sea froze so far out that no sign of open water could be seen from the most distant islands. In this way the most energetic of the seal hunters were prevented from hunting on the edge of the ice, and obtaining the fresh meat which is so necessary for the health of the people. Most of the people, looking ahead, had during the Autumn provided themselves with sufficient flour and other foodstuffs out of the balance of the money they had earned by their fishing, with the result that they had but little want during the Winter. Some successful hunters had a balance of ready money even during the Winter. Unfortunately, we cannot say that they spent their money wisely. Almost as soon as they were gained, the large sums of money which were paid to some of them for furs were also spent. Many of them, too, showed a great desire to earn a lot of money as quickly as they possibly could. Accordingly, whilst the majority of them were fairly free from want, a few old and decrepit folk had to have assistance given them during the whole of the Winter—indeed, up to but a short time ago. Their fellow countrymen helped them most faithfully, too. The families visited by illnesses that lasted some length of time were specially in difficulties.

*A mild form of Typhus Fever.*

Although we were graciously preserved from a severe epidemic, there were, in the late Autumn already, quite a number of persons who were seriously ill, and again since the middle of April. It appears to be a mild kind of typhus fever; several people are still lying ill of it. We have done all in our power to prevent this disease, which is so dangerous for our Eskimoes, from spreading, and we hope and pray that our efforts may be rewarded. A short time ago the news reached us from Makkovik that the sickness had shown itself there also, and that already one death had occurred.

*Things Spiritual.*

The spiritual life of our members, we regret to say, has been detrimentally affected by the prosperous times they have enjoyed. Still, on the whole, we cannot complain. The number of those who are under Church discipline is confined to some of those who for a long time have enjoyed a doubtful reputation in a

moral respect, and are generally considered to be dangerous people.

*The Schools.*

Our Eskimo school was again kept, as has been the case for a number of years, by our organist, Ambrosius Assa, and his wife Johanna. Although the instruction they give is not very satisfactory, still for the present no change can be made. The school for the children of our English-speaking settlers takes up the greater half of the day during the busiest time of the year. One of our former pupils, Job Lane, has assisted us faithfully for a number of years, and makes it possible for us to divide the school into two classes, and in this way to do justice to both the beginners and those who are more advanced. He came to our assistance again this last year; but presumably it will be the last time that he will be able and willing to give up his trapping business in order to keep school. Among the tinies who were learning the alphabet there were two Eskimo boys, who had their lessons in English along with the others, and are making good progress.

P. HETTASCH.

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**Nain.**

*A late, cold Spring.*

The ice in our bay is fast disappearing, and thereby we are reminded that pen must be put to paper, and a summary of the past Ship-Year's work written and sent on to you by the *Harmony* or the mail-steamer. Soon we hope to see both ships in our harbour. True, the outlook as regards their early arrival is not promising, owing to the late, cold Spring and abundant ice in the vessel's course. But "He who hath gathered the wind in His fists" can soon release the right wind to drive, in a short time, the heavy drift-ice away and open the track for the vessels to come.

*Church and School.*

The full Winter services, on Sundays and week-nights, were kept, and the attendance of our people, when here, was always good. The latter fact is cheering, in spite of the repeated back-sliding of some of the weaker members of the congregation. Christmas and New Year are the happiest times at all our stations, and rich and poor, bodily and spiritually, rejoice in the birth of the Christ-Child so long ago. For these services and those in Passion Week both Eskimoes and Settlers try to be at Nain, and the Settlers for Passion Week and Easter. We had services for Eskimoes and Settlers, and in 10 days the missionary held 38 services, all well attended. On Maundy Thursday three Eskimoes were confirmed. Afterwards several Eskimoes and Settlers asked to join the next preparatory class for Confirmation. During a portion of the Winter a Bible Class, by special request, was carried on: married and unmarried men attended. From New Year until Easter Eskimo Day-school was



carried on, with 27 children in attendance. Settler school was also held for a time, with 11 children under instruction. Br. Townley taught the Settler children, and also the Eskimo children with the aid of Frederike Illiniartitsijok, an Eskimo Church-Helper, until the Settler school began. At the closing of the schools before Easter there was the usual examination, and the children acquitted themselves creditably. Through the kindness of friends here and in the homelands, we were enabled to gladden the hearts of the little ones by giving special rewards to some of the best scholars, and some little gift to all.

#### *Visiting the Scattered Members.*

Our scattered Settler members have also been visited by sledge, in December and in February. The Settlers James Webb and Edmund Winters fetched the missionary: others expedited him from house to house and brought him back to Nain. On these trips the needs of body and soul received attention: services were held, Holy Communion administered, children baptized, medicine dispensed to Settlers, Eskimoes, and Indians, teeth extracted, &c. The February trip was long and weary, owing to the extraordinarily cold, windy, snowy, bad weather which prevailed. Some of the Settlers come often to Nain and stay for services during the Winter, but we would like to see them here oftener. For Easter all that could leave home were here. For Ascension we also had a good number with us for the services.

#### *Sickness.*

On several occasions epidemics of coughs and colds have visited us. We have also had several severe cases of erysipelas, and two cases of mania. Three adults (women) have passed from this life, one owing to senile decay, and two from advanced lung and heart disease. Several children have also passed into the Better Land.

#### *Sealing and Trapping Operations.*

In temporal things our people have had a good winter. The autumnal sealing was very good. By means of nets and guns about 1,000 seals were obtained by Eskimoes and Settlers. Several were very successful—one Eskimo had 200 seals, a Settler nearly 200, others 75, and so on. A few had good foxes also. Deer have also been in abundance near Nain. They were only discovered late in the season, about the middle of May. All our men went off, and killed a sufficiency, 200 or more, for their wants. Gradually our people are conforming to the Newfoundland Game and Fisheries rules and regulations. Last Summer one of our members had a few, young, good, live foxes. A Game Warden was on board the mail-steamer. This officer heard of the young foxes taken out of season, so he came ashore and took the animals away, in order to return them to the island whence they had been taken. Another Game Warden came to Nain in the Winter, and warned our people concerning the reckless shooting and destruction of deer in the Spring-time.

*Life in the Village.*

Life in the village has gone on much as usual. In January we had the triennial election for the Eskimo members of the Angajokaukattiget, *i.e.*, Congregation, or Watch, Committee. Last Summer and Autumn a few men brewed and drank Labrador beer, and one delinquent, a member of the afore-mentioned Committee, was not re-elected, though the richest man in Nain. Another Innuk (Man, Eskimo)—for years under Church discipline—while at the sealing-place threatened to kill his wife, and did shoot twice aside before thrashing her with the gunstock. To these a word in season was spoken by Missionary, Helpers, and Committee. We have experienced things that sadden, but also much that gladdens, when we consider life and its conditions among our people here. In time we hope to see a better housing and sanitary system prevail, to the betterment, bodily and spiritually, of everybody in the village. The testimony of our Helpers and the Watch Committee concerning general conduct in the houses and village, is that the past Winter has been very quiet and good, and in consequence they have had little to do in the way of peace-making and maintaining order.

*Church Collections.*

Financially some of our members are not doing what they could. This Winter's contributions to the church here and to Foreign Missions are much less than last year. On January 6th we had Foreign Mission Services, and the collections for the day realised \$11.39 (£2 7s. 5½d.) On March 29th the annual School Sermon was preached and \$3.31 (13s 9½d.) was obtained towards school expenses. Through the Five Cent Association \$35.09 (£7 6s. 2½d.) has been received for Foreign Missions. We sincerely trust that all our people will come to realise and value more the privilege of contributing to the carrying on of the Lord's work here and in other lands, and will do all in their power to prevent the continued decrease in the offerings for the afore-mentioned purposes.

In closing we would heartily thank, for ourselves and others, all friends and helpers in the homelands, and to the Lord Who has helped us through the past extraordinary, long, cold and stormy Winter, we give all praise and thanks.

S. J. TOWNLEY.

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*Okak.**Accidents and Loss of Life.*

Many things of a sad and of a pleasing nature have happened during the past Ship Year. Thus, on July 13th of last year a girl, Rosina Gear by name, was attacked by four of the Store dogs and severely bitten, though fortunately her life was not endangered thereby. This occurrence was a fresh proof of the fact that these dogs will never lose their wolfish nature, and that they can never be quite trusted.



On August 10th (1913) a sad accident occurred. Several young fellows, on their way back from a schooner that was lying at anchor in our Bay, were playing (one of them more particularly) all sorts of pranks in the boat. The boat capsized, and all five of them were thrown into the water. Four of them were saved by holding on to the boat, but the fifth, whose name was Christian Kakârsuk, lost his life. Although help was quickly rendered, and the doctor did his best for him, it was too late. At first the young man's father was beside himself with grief, for he has for years been a cripple, and this son of his, who was 20 years old, was just beginning to be a good help to him when he lost his life. Humanly speaking, the levity and excessive merriment of his companions were to blame for it.

During the month of September we had a series of very violent storms from the North, and to the South of the station various schooners were wrecked. The crews of these vessels were all saved, and when the mail boat arrived they were taken down South. Some of them came here to the station and were cared for by us. They were doubtful characters, and we were not sorry when the mailboat took them away.

#### *A good Year for Fish and Seals.*

Cod fish was plentiful last year. Unfortunately, however, our people could not always fish as and when they wanted to, on account of the stormy weather. Still, they caught plenty of fish, and many of them were able to purchase useful things, such as nets and guns.

In November we had better weather, but there were no seals to be had until the latter end of the month. Severe cold set in quite suddenly, with a strong North-west wind. The sea all around was covered with steam, and people began to fear that it would freeze over very early. Fortunately, milder weather followed. After the very cold days large herds of seals put in an appearance. At such times every Eskimo who can get hold of a gun tries to shoot a seal. Joyfully they start off, nor are they very downcast if they are not so fortunate as to get anything.

On December 1st a boat arrived from Sillutalik heavily laden with blubber, meat, and seals. Then there were happy faces to be seen, for there was a good fat meal in prospect for them all, which fitted in nicely between dried fish and still drier ship's biscuit! There was joy on all sides, and everybody said "Nakumêk" ("Thanks.")

One or two polar bears also visited our island [Okak is situated on an island and not on the mainland.—Ed.], and they must have passed quite close to our gardens. Unfortunately, none were caught, though they were twice seen by our people whilst they were fetching wood.

At Christmas all our people were at the station with the exception of one family.

*Stormy, cold Weather.*

During the month of March of the present year we had a great deal of snow and it was very cold

On April 3rd a young unmarried man, Ephraim Torârak by name, arrived here in an exhausted condition, after having wandered about for three days in stormy weather. He was on his way home from Nain in a sledge, when he was overtaken by a snowstorm in the neighbourhood of Sillutalik. His dogs refused to go any further, and accordingly he had to look for a place of shelter for the night. Whilst doing so he lost sight of his sledge and dogs. On the Thursday, as already stated, he arrived here utterly exhausted and with his face bitten with the frost. Some days afterwards his dogs and his sledge were found, and in a few weeks' time he himself was well again.

After Easter we again had plenty of snow, and it seemed as if warmer weather *would* not come. The people only very gradually left for their hunting-places, as the snow did not thaw, and there was no place free of snow where they could pitch their tents.

From May 11th—13th, visits were paid to the people at Tessingjak, Orlek, Sillutalik, and Ammiktok. They were all glad and thankful to see us.

During Ascension week some of our people got a few reindeer, and we were thus able to have a little fresh meat.

During the winter several more families left for the South—for Nain and Hopedale. Thus Okak is growing smaller year by year.

The weather was cold all through the Spring, and we had no water in our small river until the last day of May, and on June 1st we managed for the first time for quite six months to get some into the kitchen by means of the water pipes.

We are writing this at the end of June, and still we have had but little Spring weather. Sunshine is very scarce this year. Influenza has attacked our people, but it is so far of a mild type. We have lost but few adults since last year by death, but nearly all the young children who were born and baptized during that time have died.

S. WALDMANN.

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*Hebron.**Our Efforts to Win Souls for the Lamb.*

The most important part of our work during the past year has again been this, to win souls for the Lamb. This has been done in different ways. First of all by the preaching of the Word of the Cross Sunday by Sunday. Most of the people present at the station attend these services and are apparently attentive hearers. Unfortunately, however, we are bound to say that many of them are forgetful hearers. Proof of this is their great indifference to their souls' salvation. Neither the Law nor the Gospel seems to make any deep impression on the Hebroners as a whole. For



which reason it is particularly encouraging when, nevertheless, one hears from one or another that the Word of the Cross still exercises its power.

One Sunday after the service, at which we had preached on Hebrew 7, 3, a young man came and confessed, with tears in his eyes, that for some time he had felt impelled, especially when listening to the Word of God, to give his heart to God, but hesitated on account of his sins and because he feared he would not be able to remain faithful; now, however, he was obliged to come and say how he felt about it. He was thereupon encouraged to give his heart to God just as it was, and if he put his trust entirely in the power of the Saviour the rest would follow in due course. At the close of our conversation he went away with his heart full of gratitude. True, the victory over self is not yet won in his case, but he seems to be happy and has more confidence in us.

At the weeknight services also the way of salvation has been shown to the people by means of Bible exposition. Attentively both young and old listen to our accounts of the work of Home and Foreign Missions. Frequently these discourses were copied out by one or another of them, for the purpose of keeping them for future times or of reading them to persons visiting here from other places.

Not unfrequently, too, we are asked to let them have our sermons. One man last year asked for a sermon we had preached during Lent on the second of our Lord's utterances on the Cross, stating that he had derived special benefit from it.

Visits to our people in their homes also afford an opportunity of speaking to them concerning the one thing needful. . . . One man—who had been under Church discipline, and, when spoken to privately, admitted, with frightful indifference, that he was likely to be lost, but was very proud of the fact that (as he said himself) he was not a hypocrite like many others—this year admitted that he would have to change his ways, but that he was afraid of his friends. He felt that he ought to set a good example to his own household, to read God's Word, and admonish them, but he could not do this latter because he had nothing to offer them. We could not but rejoice over such progress in self-knowledge on his part. May the Holy Spirit soon bring this man to a knowledge of the fact that he can obtain all that he needs by faith in Jesus.

#### *Our School Work.*

In the School we have again had two classes, and the pupils were regular in their attendance. Sr. Simon taught the girls knitting, and once a week she gathered the unmarried young women around her as in the previous year. Besides doing needlework, the intention was to give them a more thorough grounding in Scripture truth. Br. Simon, too, conducted a Bible class for young men and youths, and gave them instruction in other subjects as well.

*Visits to the Out-Stations.*

Those members of our congregation who live away from the station at Ramah and Säglek were visited by Br. Simon from April 16th--21st. We had favourable weather for the journey, and were therefore not long on the way. Napârtok was also visited.

*Plenty of Snow and Ice.*

There was a great deal of snow during the Winter: Spring came very late and at the time of writing the ice around us is almost as strong as in Winter. On June 26th we had so heavy a fall of snow that we had to employ the people to clear it away.

*Plenty and Extravagance.*

Outwardly the Hebron people have not suffered want during the past year. They were favoured with so abundant a catch of seals in the Autumn that they had plenty to live on throughout the Winter. Besides which, they caught quite a number of foxes during the Winter, and these now fetch such good prices that there is a regular greed for foxes, and the spirit of avarice is spreading in an appalling manner. But if one now goes into the houses of these "rich" people, there is little to be seen of their riches. The majority of them have spent their money on clothes, trifles, and foodstuffs. And if these people were economical with the things they buy one could not say very much against them; but they *will* not look ahead and provide for the future. As long as there is anything left they live in luxury and joy, and play the generous. The following will show how wasteful they are. A member one day came to the writer of this Report in order to buy raisins; but his wish could not be granted. He thereupon told me that he had consumed in one month no less than 14 lbs. of raisins, and in one and a half months 1 cwt. of sugar! Whereupon he was severely reprimanded for his extravagance. He could not believe it when I told him that we in our household had only used 5 lbs. of raisins in a whole year, and some were left still.

*Reindeer, and Health of the People.*

During the Spring of the present year our men have once more been out reindeer hunting, and after a long time they returned with 50 carcasses. We also had as much of the flesh of these animals as we required. The health of our people was very good on the whole. Bad coughs were prevalent at times throughout the Winter, and at present there are a few Influenza patients.

*Visit of a Polar Bear.*

At the end of September, 1913, the news reached us that Johannes Korah, a boy of 15 years of age, had been killed and eaten by a polar bear. This was sad news, especially as it was the consequence of self-will on his part. Joseph Metcalf and Johannes declined contemptuously to spend the night in John Lush's house, and about 11 o'clock they both got into a boat that



was anchored near the beach. In spite of warnings given them they were determined to sleep in the open air. They were soon fast asleep: but they soon also had a rude awakening out of their gentle slumbers by a polar bear, which climbed into the boat. The two boys were so terrified that they could not move, although the bear twice went away and only on its third visit seized Johannes and dragged him ashore. It was only then that Joseph ran and called for assistance; but, by the time the helpers had been aroused, had dressed themselves, and got their guns and ammunition, it was too late to save poor Johannes. True, the bear was killed whilst devouring its prey, but only the poor mangled body of the boy was saved.

*Thanks for Presents.*

Kind friends in Germany, England, Switzerland, and Holland again sent us all kinds of useful articles for our own and our people's use, and we would herewith thank them once more for the evidences of their interest and affection. H. SIMON.

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Killinek.

July, 1913—New Year, 1914.

When we commenced the new Ship Year, on July 1st, 1913, the ice had not yet broken up in our Bay. This did not take place until the end of July. About this time, too, the last sledge came to us across the ice from one of the southern outposts of the people. There were not many people at the station at that time. Nearly all of them were away fishing for trout and hunting seals. On July 5th we had 66° Fahr. above freezing point, but on the 31st of the same month we had snow once more, the whole country round about us being covered as in winter.

*Fresh Candidates for Baptism.*

On January 6th, 1914, eight persons were admitted as candidates for baptism, viz., three women with their grown-up children. Two of the women are widows, but the third is married to a man who has already been baptized. She was formerly one of the wives of old Tuglavi, who remained a heathen up to the end of his life. One of the two widows was the wife of the old chief Semigak, who died at Nachvak in 1904. The other one was the wife of Semigak's eldest son, who also departed this life in 1904 at Nachvak. These eight persons were all instructed preparatory to baptism, and on Palm Sunday of the present year they were added to the Christian Church by baptism. So far, too, they have conducted themselves well. May this continue. We are hardly likely to baptize so many persons at one time again. For in the first place the number of heathen who are left is very small, and then the heathen who remain here and at Aulatsivik are in part unwilling to become Christians, especially the older ones. Altogether there are here

in the whole of the northern part of Labrador 40 heathen left, viz, 7 married men, 7 married women, 3 widows 3 unmarried young men, and 20 children. Of these, 13 live at Killinek, 1 at Hebron, and the remaining 26 at Aulatsivik and Komaktovik.

#### *A Severe Winter.*

The past winter was again very cold and very long—indeed, too long, for even in June, 1914, spring had not yet set in properly. The great loneliness and seclusion of the place is very trying, but not so hard to bear as the long winter. The latter is very depressing. The coldest day was February 5th, when we had 70 degrees of frost! It is not possible to make a garden here, for there is nothing but rock and stones. True, an attempt has been made, but nothing will grow. The rhubarb plants which were brought here from the southern stations, where they grow very well, almost without any attention, here become smaller and smaller every year, in spite of all the care bestowed upon them, till at last they die off. Well, we have also laid out a small bed for early vegetables, the soil for which we brought with us from Okak, but we have had very little success with it. For that reason we ordered a barrel of cabbages from St. John's per *Harmony*, but when we opened it we found the rats had devoured everything except the stalks. Potatoes, too, that we sent for were nearly all rotten.

As a result of the severe winter polar bears visited the huts of our people. In March of the present year one paid a visit to a house at one of the out-stations in which there was a woman with her children. Her husband was here at the station at the time. The bear searched for food round about and on the top of the house. In so doing it broke up several barrels. The people in the house began to be afraid the bear might also come into the house. So a young fellow took a gun, opened the door a little way, and fired a few shots, whereupon the visitor decamped.

#### *Progress, Spiritually.*

Looking, finally, at the spiritual life of the people, we are in a position to state that the Divine Spirit is doing its work in their hearts. The attendance at the services was good. When at Easter we once more read the story of our Lord's sufferings, men often brought their Bibles with them and asked us to tell them where to find it. Or they came to us after the reading meetings and asked for further explanations when they had not quite understood parts of what we had been reading. A man from Ramah, who was here twice during this last winter and had frequently been here before, and who knows these people and their heathenish customs well, expressed himself as being very pleased with the progress that had been made since the missionaries first came to live amongst them.

The children, too, attended school willingly and diligently from the middle of November up to Easter. Some have made good progress in reading and writing. Every Wednesday there



was a sewing and knitting class for all the girls, and the trouble and work this entailed was not in vain. Some of the girls have done nice clean work, which was given them as a present at Easter when the examinations were held.

*Review of Ten Years.*

With this Report we also close the first decade of our Mission work at this place. And what have we as a Church achieved during that time? Answer: heathenism as the religion of the people has been overcome, and the heathen around us are living in a Christian atmosphere. Ten years ago there were 40 Eskimoes living here—now they number over 100. And in the same way as the heathen showed themselves willing to listen to the Word of God at that time, so it has continued all the ten years through. During that time 62 children and 39 adults have been baptized, and 16 couples have been married.

May the good Lord, who has hitherto owned and blessed our work so visibly, be pleased to be with us to the end.

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**ALASKA.**

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**SEMI-ANNUAL REPORT OF QUINHAGAK.**

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Quinhagak, Alaska, Jan. 1st—May 31st, 1914.

*The Work is not in Vain.*

**T**HE semi-annual report from our Mission in Alaska may seem monotonous. There is great similarity between the happenings of one winter and those of another, but for all this, to us who are in the midst of the work, there is nothing monotonous. We are continually encouraged by the thought that there is growth, not only numerically, but there is a growing and developing life in the soul of these people. They are not yet sanctified; by no means are they perfect; but often our hearts are greatly rejoiced by the signs of growth evidenced from time to time. The work is not in vain. Jesus Christ is more and more becoming their Lord and Master. They are coming to a fuller realisation how truly He is their Saviour and Friend. The power of evil is being gradually broken. Superstition is still a tremendous weight holding many down. Bits of this rock are being chipped away as time passes by. The

slave is not entirely free yet, or, rather, he has for so long been accustomed to this bondage that he cannot comprehend what full freedom in Christ would really mean for him.

The breaking away from bondage, the coming to a full acceptance of Christ, and their growth in the spiritual must be described by such adjectives as "slow" and "gradual." The missionary must sometimes step outside of his daily routine and take a perspective over a period of a year or longer. To you, who read only the generalizations of the work and its progress in such reports as this, the progress must appear slow and gradual indeed. Could you see and feel for yourselves the changes which are being brought about, you too would be greatly strengthened in the belief that Jesus can uplift and uphold the lowest of the low.

*Br. Stecker's Return.*

Br. Stecker, after having sojourned for some years in Germany and the States, has come back with a new perspective. By his having been absent for a time and now returning, the great difference between the time of his first coming to Alaska in 1901 and the present is clearly defined to his mind. When he arrived at Akiak this winter, at the time of the Deermen's Conference, it so happened that the races were just over, and, his arrival being noised abroad among the crowds, they immediately gathered about his sled to shake hands and greet one whom they respected and loved. Br. Secker can say of that experience: "Here it was love; yea, in truth, the Communion of Saints in reality, which is not imagination, but truth. We were united in and through Christ; and since we had so many experiences together of how Christ had heard us when we asked Him in our trials, all these united us so. And it showed the change in the people, the once and now, and the power of the Word of God, which makes such changes possible."

*Shamanism.*

We have again had occasion to perceive that shamanism is still asserting itself, but that it is also losing its power over the hearts of the young people. At Portage Bay an old shaman demanded of our interpreter that he give him his deer skin (used as bedding.) Of course, Ivan would not part with it; whereupon the old fellow said: "You won't, eh!" The people then urged him to comply, lest some ill might befall him, but Ivan told him that he was not afraid.

Some time ago a family moved away from here. The man had often conducted meetings of an evening in the week. With them lived one of the older girls, an orphan, and niece to the woman. When they came to their new home a young shaman spied this maiden and made up his mind to have her. He evidently persuaded the foster parents that it would be good for them to give him this girl, for they were under the sway of his power and committed to give him the girl, when the girl was asked to come into a home at Quinhagak. As she had already



scented what was in store for her, she was more than willing to come. Though she loved her aunt, she would rather come here, away from her people, than be the wife of a shaman. This spring the son of her foster parents came with the shaman to urge her return. The poor girl would have been willing, even happy, to be with her aunt, especially now when the people migrate to the mountains, for she loves the wild life of the hills, but when she saw that they still had the shaman in mind for her she did not wish to go. And even though some old women at this village urged her to go, lest the shaman wreak vengeance upon her, she still refused to go. May grace be given to the young Christians to stand fast in their freedom in Christ.

#### *Evangelistic Tours.*

In travelling about during the winter we could again feel that the people were very willing to hear the Gospel story preached to them. We have had good attention in well nigh all of the villages visited, and they have always been eager to hear more, and any suggestions of closer relations with the Mission have been welcomed. Several of the villages are anxious to have a Helper stationed among them. We rejoice to see that the people recognize us as their friends and as messengers of the Gospel to them.

At Eek, where the number of cabins has again increased, the villagers are looking forward to having a chapel. We hope that they will receive both chapel and school during this coming summer. They deserve it, in recognition of the spirit of progress they have manifested.

Along the coast towards Togiak and on the Togiak the need is still very great. At Good News Bay the people are progressing nicely. This is not surprising, for the teacher in charge of the Government school there is an energetic, Christian man. It is a lonely post. Except for an occasional visitor he is all alone at that desolate place. He has now spent three winters there. This demands courage and faith of a rare sort.

#### *Gambling.*

Gambling is one of the evils we must do battle against. As a rule this amounts to very little, for the simple reason that they have but little to gamble with. Sometimes a few sulphur matches constitute the gain or loss for the entire day! But so much time is frittered away in this manner that stormy days often find the families without wood. Unfortunately they have been taught this vice by our own race, and so we also face the retort: "We would never have learned this if the white man had not taught us." The same holds true of the brewing carried on, especially on the Togiak River. Unfortunately this is on the increase there and not on the decrease as it should be. When Br. Butzin arrived at Togiak it so happened that the priest of the Russian Greek Church had passed through there that same morning. That night the natives had a drinking bout—possibly,

to celebrate the coming of two missionaries on the same day! We spoke against their debauches at all the villages. They took kindly to our warning and were very friendly. But we fear the example of the priest indulging in an all-night debauch at the home of a white trader, will do much to offset our note of warning. The Greek Church, indeed, claims these people by virtue of having worked among them for seventy-five years. That is surely a long time! But the priest's last winter's visit was the only one for five winters past! If we or any other Protestant denomination can see the way clear to enter this field to do the needed work, there surely need be no fear of entering into a field which belongs to another. That right has been forfeited through neglect long since.

#### *The Reindeer Industry.*

We have once more had occasion to take notice of the deer industry among the people, and the conviction grows upon us that it is a splendid thing for the people. We have visited the one division of the Mission herd and found it in excellent condition. There are two divisions, but we were not able to visit the other camp, as they were moving.

The status of the division visited had advanced considerably above what it was when the herd was divided in January, 1911. The herders, in spite of the fact that they brave more stormy weather, are healthier than the villagers. The herders have had another Conference at Akiak. While there they also gathered for Communion.

Though we now have a rapidly increasing herd, and could sell more than enough to cover the running expenses of the herd, there is no market for the deer. We have not been able to dispose of sufficient to cover the expenses for the year. We hope that some canning industry may soon be commenced or a cold storage boat be sent in by some Company, for the deer in the valley are now sufficient in number to warrant such undertakings. Not only would this solve a problem for us, but it would be a benefit to all deer owners and give a new impetus to the industry.

#### *A Trip to Bethel by Dog Team.*

After Easter we concluded our travelling by dog team with a trip to Bethel. Over the tundra trail this is a distance of about 90 miles. We reached Bethel in one long day. The snow had been wet and was then frozen hard, so that we could travel straight as the crow flies. At Bethel matters pertaining especially to that village and district were discussed in view of Br. Hinz's leaving on furlough. Br. Butzin will again return to Bethel in summer to take Br. Hinz's place. We wish Br. Hinz a happy furlough, but will be glad to have him return when the time of furlough is over. There is work still left undone, as long as we have no Training School for native evangelists. Not only are we anxious to retain our older men, but we are also



quite ready to welcome recruits. Do not forget the West Coast and Togiak.

At this station the work has gone on as usual. All the services have been kept, the sacraments administered, the people visited in their homes, and practical suggestions given, and to the best of our ability some medical aid was rendered. We are glad to be able to say that there has been very little sickness in the village and for that matter in all the villages. Miss Marie Stecker, as Government teacher, has been doing excellent work among the children of the village.

#### *The Power of Superstition.*

In spite of preaching and teaching superstition has not died out yet. We have had an interesting case of it here at Quinhagak. True, both the father and grandmother of the child concerned have spent but a short time here. The father has never been baptized. Her mother is dead, and the grandmother is now in charge of the little girl. This grandmother is an out-and-out orthodox in the traditions of the elders. Naturally, then, the little girl was left with all the dirt that could accumulate on her body and in her clothing. In consequence of this neglect her head became one mass of sores. The sight beggars description. When the grandmother was informed that the hair had to be cut in order to effect a cure, she stormed and fumed, saying that we were going to kill the child. (The heathen are very superstitious about their hair.) The child had been willing, but with this storm coming on the child lost courage and howled. The old women finally gave in a bit, and in the lull of the storm the child was won over by promises of chewing-gum and the hair was cut! The child is living still, and the sores are all healed and the hair is growing again, really much to the surprise of the old grandmother; but no doubt should the child take sick and die, even now, we would be responsible, because we cut her hair.

#### *The Approach of Summer.*

During the last month the attendance has been very meagre, as the people have mostly scattered to the hills and along the beach. Some are trapping squirrels, others are hunting seal. They will need all they can get for another winter's clothing. The summer is short; the winter is long.

As the people have been so scarce at the station we have devoted our Sunday evenings to a sort of house service. The white men living here now, three in number, have been with us at these gatherings.

During the week we must prepare for the coming of the open season. This means painting and caulking the boats and launching them. May the summer bring back to us the "captain" of our flag ship. No doubt Br. Schwalbe is as anxious to be on the *Moravian* again as we are to see him there.

There is much work before us, but we will not speak of that now. When we are not sure just how things will develop, we

may have to change some of our plans, but however events come to pass we will not be without work during any part of the approaching season. There are before us problems and work. We desire your interest and intercessions, so that we may act wisely and accomplish things for our common Lord and Master.

Fraternally yours,

ARTHUR F. BUTZIN.

A. STECKER.

[From the *Moravian*.

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### THE OVERLAND ROUTE TO QUINHAGAK.

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Moravian Mission, Quinhagak, Kuskokwim Bay, July 22nd,  
1914.

Dear Friends:—

On June 20th, 1913, we left our home here for a year's furlough in the United States, and June 25th, 1914, we found ourselves back once more, having spent ten months with relatives and friends and nearly two months in travel. We went out by way of St. Michael and across the Behring Sea and the Northern Pacific Ocean, and returned by the interior route via Skagway, White Horse, and the Yukon River. It is of this return trip we write, as it may prove of interest to some.

Returning we took an entirely different route across the continent; therefore the railroad journey was pleasanter than usual and less tiresome, because of short stops at Denver, Colorado Springs, and Salt Lake City. We planned to have two full days at the coast in which to look after business that needed to be done before we sailed. But alas! for our plans. We overlooked the fact that May 30th is Memorial Day, and that good, patriotic Americans do not work on that day. Practically all places of business announced that they would be closed, and we had to work like Turks on May 29th, and of course some work remained unfinished. On May 30th we went across the Sound to see Mr. Lopp, the head of the Alaska Division of the United States Bureau of Education. He and his family were already at their summer home at Rolling Bay.

About 8 p.m. on Saturday, May 30th, we went aboard our steamer, the *Alameda*. A crowd was at the dock to see her off. Good-byes, some merry and some sad, were to be heard everywhere; hand-shakes and last injunctions, laughing reminders of what to do in "freezing" Alaska, and then the order, "Visitors ashore," and a rush for the gang plank. Whistles blew, the steamer moved off, handkerchiefs fluttered a last good-bye. We stood silently by the rail watching it all but not a part of it. We were strangers to everyone there—not a soul was there to see us off, and the lump kept rising in the throat as we thought of the dear ones left behind and of the good-byes we had said a week



before. We watched the lights of the city until they were in the dim distance, and then turning our faces forward and not backward, our spirits promptly began to rise.

The next morning we were well on our way behind Vancouver Island. From there to Skagway the voyage was one continuous pleasure and inspiration. The scenery is beautiful. The vessel passes through narrow straits and channels with beautiful, towering, snowcapped mountains on either side, with spruce trees from the water's edge up to the snow line, deep crevasses with dashing waterfalls fed from the snow above and tumbling and roaring down to the sea. Farther up nearer Skagway there were small but beautiful glaciers, and there was one tiny 'berg afloat. Those who did not leave the steamer at Skagway saw some of the larger Alaskan glaciers. There were those who have been abroad who say this trip equals in scenery a trip along the coast of Norway. It is certainly well worth taking. The steamship companies are advertising a round trip excursion to Juneau, Skagway, Sitka, and return for only \$66.00.

There was a varied crowd aboard the *Alameda*. There was the "Sour Dough," who knows the Yukon country by heart, already comfortably dressed in flannels, taking the trip with the easy air of the old timer and pointing out objects of interest along the way. And there was the "Cheechako," full of visions of the wonderful country that he was entering for the first time, and asking absurd questions that either made the "Sour Dough" laugh outright or appear disgusted. There was one weather-beaten little woman who was mistaken for married and was asked if her husband is in the interior. Her fearless eyes snapped; and she replied that she had been roughing it in Alaska for eighteen years and had not yet felt the need of a man to look out for her. She spoke familiarly of "diggin's" on this or that creek, and told of times when she had withstood rough men at the point of the revolver.

There were wise-looking scientists who spoke in high sounding terms of "formations" and "colours," men for the Government experiment stations, the vegetarian crank who was always asking if lard were used in the preparation of the food, and who gave the table waiter a pitying glance when pie was placed before him, and always put powders into his drinking water. There were some people for the army posts, some teachers, and a few newly weds taking their honeymoon. Among all these were two pretty Canadian girls, one of them a bride-to-be, travelling with their mother, who wore, as a reminder of their wealth, a crystal locket containing gold dust, and who said "For 'eavens sake," when she found that their trunks containing the trousseau had been left behind in Seattle.

And there were a number of men and women with dissipated faces, apparently leaving the old life behind to find in the new country of their choice—we wonder what. Men and women of different nationalities, some fearful and some confident of success, some with the love of beauty and exploration in their hearts,

some with greed of gold burning within them, and a few, a very few, with a love for the outcast and down-trodden natives in their hearts, and a longing to help them to have a fighting chance to stand up for themselves. Nearly all the passengers were pleasant people to meet, and to those of us who have lived in Alaska and have learned to love it there was a common bond. To quote from "The Spell of the Yukon," by Robert Service:—

"There's a land where the mountains are nameless,  
Where the rivers all run—God knows where;  
There are lives that are erring and aimless  
And deaths that just hang by a hair.  
There are hardships that nobody reckons,  
There are valleys unpeopled and still,  
There's a land—O, it beckons and beckons  
And I want to go back, and I will.

"There's gold and its haunting and haunting,  
It's luring me on as of old;  
Yet it isn't the gold that I'm wanting  
So much as just finding the gold.  
It's the great big, broad land, way up yonder,  
It's the forests where silence has lease,  
It's the beauty that thrills me with wonder.  
It's the stillness that fills me with peace."

All of the towns along the way were interesting. Skagway was the last place on the salt water part of our trip. Here the ocean steamers go out for Valdez and other towns along the southern coast. Our steamer came up to the docks at Skagway just at the foot of almost perpendicular cliffs. Enterprising merchants had endangered their lives by painting their advertisements high up on the bare face of these rocks. By reading these we could easily become acquainted with the best stores of the city, and highest of all, hundreds of feet above our heads, we were solemnly advised if we value good health to use "Beecham's Pills." I think our vegetarian must have heeded this advice, for he looked more dyspeptic, and worried more about his food after leaving Skagway than before. We were at this picturesque little town a day, and were again interested to find among advertisements on the cliffs back of our hotel the words, "God is Love."

From Skagway we had a 120 mile trip by rail to White Horse, Yukon Territory, Canada. This railroad follows the famous White Pass, over which hundreds of miners passed during the first rush to the Klondike. Up and up the railroad climbs until it is above the snow line, and up and up by its side that tiny trail winds that for many was marked by failure or death. Near this White Pass is what is known as "Dead Man's Rock." Underneath this huge rock lie the bodies of several men on whom it fell while they were blasting for the railroad.

At White Horse we secured a river steamer and we began our long journey down the Yukon. Over the White Pass railroad



and again on board our boat were six new Ford automobiles bound for Dawson. We saw these machines at almost every town along the route.

At Dawson we were inspected for the second time, but, as missionaries do not look as if they had money, we got off with very little searching. Here is the famous Klondike region, and it was at one of the mines that we saw one of the largest gold dredgers in the world at work. It is a wonderful machine, and looks like a huge living being as it tears up the gravel and washes it for gold.

The Yukon River winds through beautiful territory, and farther and farther north we went until we crossed the Arctic Circle and took just a dip into the North Frigid Zone. It was very warm there, however, and the mosquitoes were fierce. At Circle City we saw the sun at midnight. It looked very lovely as it dipped to the horizon line and sent a beautiful, soft glow over the water. Near Fort Yukon the river bends toward the south-west, and at last after a few delays we reached our last point on the Yukon, viz., Russian Mission. Here we were surprised to find Br. Hinz and his family. They were starting on their furlough to the United States and Germany.

Russian Mission is the point on the Yukon where that river approaches nearest to the Kuskokwim. Between these rivers is a land portage that is really mostly creeks and lakes. To cross this portage one must be provided with guides and a boat that is not too heavy. These we secured after a day or two, and crossing the Yukon we entered a small creek. This we followed for a day, rowing between banks lined with beautiful trees and bushes of the wild raspberry and currant in full bloom. Rabbits and wild birds were frequently seen, and one crane that we saw made us a fine supper. Soon we came to the first portage. Here the boat had to be unloaded and dragged overland to a lake about a half mile away. There are several such portages to cross, and they are the unpleasant part of such a trip. Under favourable conditions the portage trip is pleasant, but since the weather was warm and sultry and the mosquitoes flew in clouds, there were times when it was anything but comfortable. The mosquitoes never sleep at night, and unless one is provided with a tent that is mosquito tight the nights are miserable. A smudge, kept burning all night near the tent door, gives one comparative comfort. But the trees and beautiful flowers and wild creatures make up for much discomfort. After three days of alternate rowing and short portages we reached the Kuskokwim. When an opening in the trees showed us the river, our guides exclaimed in surprise and joy. How good the river looked to us after our wanderings. It seemed as though we were nearly home, although we were still over two hundred miles from Quinhagak. Here the guides turned back and we started on alone. The Kuskokwim is a swift river, and going down stream is very pleasant. In the breeze over the current we were rid of the mosquitoes, and the weather was fair

We soon reached Ougavig, a native village, where we stayed all night. The next day we hoped to reach Akiak, another native Eskimo village, where Mr. and Mrs. Kilbuck are stationed. We had some rain and a head wind that day, and were forced to camp for the night as we were uncertain just where we were. There were bear-tracks in the sand, but we kept our camp fire burning and the gun loaded. We succeeded in keeping the mosquitoes out of our tent and so slept soundly. During the day we had seen a cross fox trotting along the beach and looking at us fearlessly. Toward evening a red fox sat grinning at us from his log on a high bank. Geese and ducks and cranes flew about but kept at a safe distance.

An hour's rowing the next morning brought us to Akiak. There to our great joy was the Mission launch from Bethel. We hurried up to the houses and found Br. Rock at breakfast at Mr. Kilbuck's. Since they did not know we were coming we surprised them. In a few hours we started for Bethel, this time in the launch with our row boat in tow. How glad we were to reach Bethel and see all the familiar faces. We were there only two days when the *Moravian*, our motor boat from Quinhagak, came up bringing Br. Butzin and his family. The next evening we started on the very last stage of our journey, and reached Quinhagak on the following morning, tired but very happy indeed. How good it seemed to see Br. Stecker and his two daughters on the dock and the smiling faces of the natives.

And now we are again in our little home by the seaside, and into the work once more. The days are coming and going, and while our time is very much taken up with the work here, still in the quiet evening our thoughts slip back to the dear homes that we have been in during the past year, and to those dear ones and friends who were so kind to us. God has again brought us safely to our journey's end, refreshed in health, and we thank Him for it and long to work for Him during the years to come.

Very sincerely,

ANNA BUXBAUM SCHWALBE.

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## REPORT OF THE MISSION AT BETHEL ON THE KUSKOKWIM RIVER, FROM JANUARY 1st TO MAY 31st, 1914.

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Looking back upon the short time since we wrote our last report, we see that we have much cause to thank the Lord, Who in His kindness has preserved us in health and strength and has protected us at home and on missionary journeys, and has cheered our hearts by showing us that the preaching of the good tidings is not in vain.



*Progress at the Station.*

The regular services in Eskimo and in English were held at the station, and missionary tours to the villages in our district were made by the Brn. F. Drebert and J. Hinz; the first was absent from home 18 days, and the latter 46 days during this part of the winter. The Gospel was preached at all the villages and the Holy Communion was administered. At the station and at some villages the Holy Communion was celebrated twice during this time, and all the communicants have had personal interviews with the missionary. 39 children of Christian parents, and 23 adults and 20 children from among the heathen, were baptized. Eleven persons joined our Church. So the total increase in the Bethel district during these five months is 93. We have now over 900 Christians under our care. If they lived together at two or three villages it would not be hard to take care of them, but as they are living at about 25 villages, and some are over 100 miles away from here, it is exceedingly difficult to attend to their spiritual wants.

*Evangelistic Tours.*

We are thankful that the weather was favourable for travelling, enabling us to stay longer with the people and to visit the remotest villages. In February Br. J. Hinz made a journey to several villages on the west coast. In December he visited the villages Kangeranak, Quigillingok, and Anorak. Of this visit something has been written in the last report. Those three villages were visited again, and also Tshalin, where we have over 80 Christians. The missionary stayed four days at that village. It is one of the hardest places for the missionary to stay at. The underground houses are so awfully crowded, wet, and filthy, and full of foul air that even the guide of the missionary, who is used to the dirt and bad air, complained that it was too much for him. Besides, the people have so little wood that it is sometimes hard to get boiling water to make tea or coffee. Some of the people have removed to Quigillingok, and it would be good if more would move away to a place where there is more wood. If they do not move away we must have a chapel there and a small room for the visiting missionary. There are still a number of heathen at that village, and there are two heathen villages very near where there are many shamans who keep the people in fear. The old shaman at Tshalin, who was mentioned in the report last year, is still alive, and the Christians as well as heathen are afraid of him, for they believe that he by his witchcraft is able to cause a person to die.

One day when the missionary conducted a service in the Kashim, the old man's son worked at a sled, which was very disturbing. The missionary, therefore, while talking, looked around at the head-men giving them to understand that they should forbid that man to work; but nobody said a word and the man kept on working to the end. After the meeting the

missionary said to those men and Christians privately: "Why did you not say anything to that man? You Christians here are more than the heathen, you must not be afraid to rebuke those who are doing wrong." They said: "Do you not know that it was the old man's son who worked? We are like the blind and like the dumb, we keep quiet, for that old man is bad. If we would say anything against him, it would be bad for us; but we hate him and would like to get rid of him, for he causes the people to die." The missionary told them not to be afraid of him, for he can do nothing to them by means of his witchcraft. But this belief is very deep-rooted, and it will take a long time before it will be exterminated. The missionary felt the power of darkness this time more than ever before, but he also had the assurance that the Lord will rule in the midst of His enemies. The Christians there appreciated the visit very much, and were thankful for the Word which was proclaimed to them.

From Tshalin the missionary went in two hours to Tsitsing, and his intention was to go the same day to Sifaraneke, which is two hours farther towards Nelson Island, for he had promised those heathen to visit them; but when he arrived at Tsitsing the people urged him to stay with them. There were over 50 people. Br. Hinz had been at this village in 1909 and 1911. When he saw how desirous they were to hear the Word of God and to learn, he concluded to remain there. Right away the people came together into the kashim and listened to the gospel of Jesus Christ. When the missionary stopped and asked whether anyone had anything to say, they answered, "We believe the Word and we want to be baptized."

The Lord had opened the hearts of these people. Hoping that there will be a station on the coast pretty soon, the missionary did not intend to baptize any heathen at this village, and thought that he would give them instruction for several days and then leave them; but when the people asked again and again, "When will you baptize us?" and when he saw that it was their sincere desire to become Christians, he instructed them during several days as much as possible, and then he baptized 18 adults and 16 children, *i.e.*, little children of those 18 adults. There are still over 10 candidates for baptism, for some men had to go away before the baptism took place.

During these last years we have baptised many heathen at these villages on the coast, and the question arises whether they have been sufficiently instructed and prepared for baptism. We know in other mission fields the candidates for baptism usually come to the station and receive instruction for a longer time, but here the conditions are different. The people who live so far away cannot come to the station to receive instruction. So we have to instruct them at their homes, and we have taught them as much as we were able under the circumstances. We were the first who went to these heathen and proclaimed to them the way of salvation; if we now would not baptize those who wish to be



baptized, they would get discouraged or go and ask other missionaries to come and baptize them.

How different is the practice of the Roman and Greek Catholic Churches. A man at Tsitsing told the missionary that, some years ago, he went to St. Michael, and on his way he stopped one night at a Roman Catholic Mission, where the priest baptized him, although he did not want to be baptized.

Br. J. Hinz went also to Sifarnek, which is a larger village, but he stayed only one night, and preached in the evening and in the morning. Many heathen thanked him for his visit. It is a pretty large field from the Kuskokwim Bay to Nelson Island. There are 12 villages, and, if possible, there should be two stations. From here the missionaries could go over to Nunivak Island during the summer. There are several hundred Eskimoes on that island. It would be good to have a station there. The heathen villages above Nelson Island are sometimes visited by a Roman Catholic priest, who does not preach but baptizes the children, as the people say.

#### *Schools.*

In March Mr. Evans, superintendent of schools and reindeer, visited at Bethel. He had a meeting with our people concerning the village. Somebody told our people that it would be good for them to move to the other side of the river. As the Government intends to build a school house for the Bethel people, Mr. Evans wanted to find out whether the people intended to move to the other side or not, for wherever the people are, there the Government will build. Some of our people who do not care so very much for a church, were willing to move over, but the most of our people did not want to, and it was said that the high ground there is not large enough for a village, and the other land is flooded in spring when the ice leaves the river. Our people here were quite excited about the question of moving the village. If they moved away, as some wished that they should, we would have to move away too.

The people at Tuluksak have been promised a school. If there is money enough the Government will build this summer, otherwise they will have to wait until next year and, may be, longer. After Easter the Government teacher at Kenak went to Tuluksak to hew down logs for the school at Bethel, which is to be built of logs. The Tuluksak people were glad to earn a few dollars. Tuluksak is a beautiful place for a school and for a teacher. There is good and high land, plenty of wood, and good water. Who will be the teacher there?

We again commend ourselves and our work to the faithful and fervent intercessions of all who desire that the kingdom of our Lord and Saviour may come.

J. HINZ.



## SURINAM.

### THE LEPER HOME, "BETHESDA."

*Annual Meeting of the Protestant Society for the Care of the Lepers in Dutch Guiana (Surinam).*

**T**HE "Bethesda Evening," held at the large Moravian church in Paramaribo, was well attended. No one expected such a good attendance, for it was a very rainy day. His Excellency the Governor and his Adjutant were present, also several other dignitaries of the Colony. Bishop Voullaire, who presided, pointed out in his opening remarks that this Annual Meeting occupied a special place in our community, for "Bethesda" was the common ground where all the Protestants of the Colony worked hand in hand in the common cause of charity. The speaker next thanked all the individuals and Associations, and also the Government, for the aid that had again been rendered; but above all was thanks due to God.

The Rev. de Haan was then asked to read the report, a digest of which we append.

There were not, the report stated, many special features to record this time. In the course of the past year a good deal of building had to be done, viz., two houses with ten rooms in them, all of which were occupied.

Then, too, the Director's dwelling had had to be removed, owing to the washing away of the land by the river. In its new position this building now looked much nicer. The Government had given financial assistance in this matter.

Finally, as regards finance in general, fl. 5,000 (£416 13s. 4d.) more had been received from foreign countries during the past year than was expected; the Queen-Mother of Holland gave fl. 100. A large debt rests on the Home.

On July 6th, the Rev. H. Bernhard (Director) left for Europe, in order to recruit his health. But thanks are due to him for the love and zeal which he has shown for the work at Bethesda. His place was filled by the Rev. J. W. O. Clausen, to the satisfaction of the Committee.

On August 3rd, H.M. Queen Wilhelmina was pleased to honour Sister Philippine with the gold medal of Orange Nassau.

In 1912 the patients numbered 51. During the year there were 3 cases of death, and 8 patients entered the Home; so that at the close of 1913 the number of patients was 56, viz., 19 men and 25 women, 8 boys and 4 girls.



On rising to speak the Director remarked that, alongside of dark shadows, light and joy are also to be found in the life of the patients.

Various means of distraction were provided in the Home. Divine services and school work went hand in hand together, and pointed them to Him Who is the friend of lepers.

Provision is also made for bodily relaxation and work. Witness the large banana and maize fields. All the shoes used by the patients are made on the spot, and in spite of their bodily weakness many of them are very diligent at their work. Treats are also provided, which help to make the patients forget their sorrows for awhile.

The Rev. H. Weiss, a former Director of the Home, who was spending a few months in the Colony for the purpose of studying Mission matters, then expressed the good wishes of the Central Committee in Holland, and assured us that all its members (almost all of whom had formally resided in the Colony) preserved a warm affection for the patients. Personally, he was very pleased to see how well the original plans formed in regard to the Home had been and were still being carried out.

J. W. O. CLAUSEN.

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## REPORT OF THE MISSION TO THE EAST INDIANS (COOLIES) FOR THE FIRST HALF-YEAR OF 1914.

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### 1.—*The Coolie Church in Paramaribo.*

At the close of last year the Church of the East Indians in Paramaribo and neighbourhood numbered 130 persons. Its meeting-place is the Coolie church in Graven Street, more especially on account of the public service on Sunday forenoon. With a view to facilitating the attendance of the Hindus and Mohammedans at this service, preaching occasionally took place in the vicinity of their dwellings in an open hall on our school premises near to Annie Street. Unfortunately, with but small results.

Since the beginning of the year, too, I have conducted a service regularly once a week on a weekday—on Wednesday evenings—alternately in the church in Graven Street and in the schoolroom in Annie Street. On these occasions we made a beginning with the reading and discussion of Barth's O.T. Bible Narratives. Adults and children read passages aloud, and then a free discussion followed.

On the Wednesday before Easter, on the occasion of the meeting preparatory to the Holy Communion, the confirmation of a young man took place who had been baptized as a child. This was the first confirmation ever held in the Coolie church. On June 10th another young man was confirmed, who had been prevented by illness from being present on the first-named

occasion. Until then it had only been customary in our Church to "receive" baptized Coolie adults into the ranks of our Communicants.

Since New Year four children of Christian parentage have been baptized, and at Easter four adults followed—three in the Poor House s'Landsgrond, and one in the Coolie church.

On June 28th, the memorial day of the opening of our Coolie Church, we celebrated a kind of anniversary. Ninety-four East Indians, including children, were present. In this way the Church life of the first Coolie congregation here in Surinam is gradually assuming more settled forms, and indications of a growing spiritual life are likewise perceptible. Let me give one or two instances by way of illustration. A Christian woman in the Poor House one day handed me fl. 1 (1s. 8d.) as a thank-offering, in view of the fact that she had at last received the balance (fl. 50) owing to her for a plot of land she had sold. Another woman in the Poor House, Elizabeth Basmattia by name, who is paralysed and half blind, I was able to comfort one Saturday by saying to her: "Another week is now coming to an end. Therewith, also, the time of your sufferings is shortened by another piece, and you are a bit nearer to your eternal salvation. But (I added) it is possible for us to be happy here on earth already." Whereupon she replied: "Yes, indeed, I am happy. My soul is quite happy; only my earth (*i.e.*, my body) still has to suffer."

## 2.—*The School in Annie Street.*

Next to the Coolie church in Graven Street, the school for Coolie children, which is situated in Annie Street, nearer to the City boundary, is a centre for our work here in Paramaribo. This school is not a communal school, as only a few of those attending it are the children of Christian parents. It is a Mission school, for nearly all the school children are Hindus or Mohammedans still. The purpose of this school is to bring these children under Christian influence, and also to gain access to the hearts of their parents. The coloured teacher Oostburg assists us in this work with knowledge and understanding. As the numbers in attendance rose to above 50 after New Year, another assistant teacher was called to the school, a coloured female teacher, who does her work willingly, and with zeal and aptness. Another coloured lady gives the girls instruction in sewing twice a week. As before, Sriman teaches the Coolie children on three afternoons in the week reading, writing, and Scripture History in their mother tongue. In the same way, too, the evangelist Gangapersad instructs the Coolie children, more than 20 in number, who attend our school in the suburb of Combé. In November of the present year the three oldest children of the school in Annie Street—a Christian, a Hindu, and a Mohammedan—will possibly be transferred to the "Selecta" conducted by Br. P. Jensen, for further training.



### 3. *The Mission Work proper.*

Together with the ordinary church work and the work of the school there is always the Mission work proper to be attended to, viz., the preaching of the gospel among the Hindus and the Mohammedans.

Once a week, generally on Wednesday afternoons, I go the round of the local large Hospital in the company of the evangelist, and try to speak to the sick Coolies about Jesus. As there are people gathered together here from all over the country who have time to listen to us and to think about what they have heard, these visits to the Hospital present a favourable opportunity for sowing the seed of the Word of God. How much of it springs up into life it is difficult to say, owing to the constant coming and going of the patients; but concerning many a Coolie who has died in the Hospital I have gained the impression that he has not departed this life without the consolations of the gospel. Of some I can even testify that, although not yet baptized, they have nevertheless died believing in Jesus, notwithstanding the fact that their faith in Him was still uncertain. Only a short time ago this was so in the case of a man who had only arrived from India about a year previously. In consequence of our preaching and his reading the tracts we had given him, he had learnt to believe in Jesus, and he assured me of it again when he was dying.

Once every month on Sunday afternoon I go to the local prison. Under the supervision of a warder the Coolie prisoners assemble in a room, where I address them. Usually there were about 20 present, but it must be remembered that they come of their own free will. Here also my work is not in vain, as I discovered some little time ago. In April a man came to me and asked me for a little book with questions and answers concerning the Christian religion. He said he had learned to value Christian truth in prison as a result of my preaching. He also told me that I had once given him a small book of that description, but he had lost it and had therefore come to beg for another copy.

On Monday, Thursday, and Friday afternoons we carry on evangelistic work in the immediate vicinity of Paramaribo. On Tuesdays we go by rail to see the Coolies living at Beekhuizen and along the line. On Saturday afternoons we visit the Poor House s'Landsgrond Boniface. Twice, too, we paid visits to Domburg and the Leper patients at Groot Chatillon the *Government* Leper Asylum, as distinguished from "Bethesda," which is of a more private character—Ed.).

From May 19th to 25th I was at Nickérie with the evangelist Gangapersad. Accompanied by Philip Parabir, the local evangelist, we went the round of the little town of Nieuw Nickérie, and journeyed up the Nickérie River as far as Vertrouwen. At this latter place we visited a woman who was baptized at Easter, admonishing her to be steadfast and her

husband to adopt the faith of his wife. We had scarcely left these people when the husband came after us and really made us think it was his intention to change his religion.

On the way to Vertrouwen we landed at an estate called t'Lot, and exchanged greetings with a Coolie trader living there who had received instruction from Philip and was to have been baptized at Easter like the afore-mentioned woman. However, a few weeks before the time he changed his mind. The reason for this was that a little boy who was born in his house had died, and his heathen compatriots had persuaded him to believe that this was the punishment for his having shown a leaning towards Christianity, and that further trouble would befall him if he did not give it up altogether. He had allowed himself to be intimidated thereby. We, however, got the impression that he was sorry for the step he had taken.

The same day we journeyed from Vertrouwen back to Paradijs, where we made our night quarters in the garret of the church. On the following day, which was Ascension Day, after the Negro-English preaching service, which was conducted by the coloured brother Mason, I addressed a few words to the East Indians who were present, mostly Christians. The latter also came together afterwards for a more informal talk with us. Among them there was a certain Daniel Tschomrn, one of the first Christians to be baptized at Nickérie. He told us how he had once had to endure suffering on account of his faith. He was once reading to his heathen compatriots from the pages of a Christian paper, dealing with the worthlessness of idolatry and giving as a proof of this the fact that white ants had once destroyed a wooden idol without taking any harm themselves. Meanwhile a Brahman joined the party. He enquired after the contents of the paper, and when he heard what it was about he gave Daniel a good box on the ear. The latter bore his punishment patiently. This must evidently have impressed the man, for since then he has always been friendly to Daniel whenever he has met him.

Next day, which was Friday, we returned to Nieuw Nickérie by boat.

On the following Sunday morning we accompanied Br Barth to the sugar estate Waterloo. Whilst he was preaching to the Creoles in the church, we went to the Hospital. In the verandah we soon had a good many East Indians around us who had come to fetch medicine. We read a tract to them, and soon a lively conversation began about what we had been reading. One of those present maintained that Ram, about whom we had also been reading in the tract, was greater than Jesus. The latter, according to what we stated, was the Son of God, whereas Ram was God himself, *i.e.*, the true Ram, of whom the one who had appeared in human form was only an image. Our reply to this was that, according to the words of Jesus Himself, the Father was greater than He, but it was His desire that man should honour the Son in the same way as they honoured Him. In any



case the name Ram was quite wrong for God. Thereupon another man intervened with the question how it was that Jesus was crucified if He was the Son of God. Surely He must have been a man, and a bad one too. I replied that Jesus had died for our sins, and in order to show that He was innocent God had raised Him up on the third day. This caused him to think, and he asked me to give him a book by means of which he might learn to know the Christian religion better.

Here at Waterloo the news was confirmed concerning the sudden death of the Christian Coolie, Marcus Khiali Ram, at Paradijs, which had reached us as we were leaving Nieuw Nickérie. It was only on the Thursday during our stay at Paradijs that he had come to see us; but then already he was poorly. In the afternoon at 3 o'clock the funeral was to be held. Accordingly, we started for Paradijs at 11 o'clock, and arrived there at about 1 o'clock, after traversing very bad, rain-sodden roads. I conducted the funeral, and took the opportunity of addressing an earnest word at the graveside to the many heathen who were present.

#### 4. *The East Indians of Surinam.*

Whilst our Mission work among these people is only beginning, so to speak, and numerically but little progress has been made, the Hindus and Mohammedans in the country are fast increasing in numbers. During the present year two transports have already arrived from India, bringing altogether 1,500 fresh immigrants. Among these there were three Christian young men from India, Jonas, of Elichpur, belonging to the Gossner Mission, and Ibrahim and Choti Lal, of Chindwara, members of the Swedish Mission. While they were still in the depôt here they had permission given them one Sunday to attend our church. Two of them were sent to the estate Peperpot, where our evangelists visited them, while they in turn came here for a Sunday. Where the third one is we have not been able to find out as yet. Last year already there was a Christian on board one of the transports, Gideon by name. He came from Chota Nagpur, and belonged to the Gossner Mission. He too was visited at the Dordrecht Estate and came here several times. He has married a Hindu woman, but instructs her in the Christian religion, with the result that her baptism can soon take place.

In a good many places here the power of Hinduism and Mohammedanism is still almost unbroken. For example, the popular festivals of Hindus and Mohammedans are still celebrated in the usual manner in the immediate neighbourhood of Paramaribo. On March 12th the Holi, or Faguwa, Festival, which is the New Year's Festival of the Hindus, was celebrated, having for its foundation various superstitious notions. At 3 o'clock in the morning a large heap of sticks representing the old year was burnt, to the accompaniment of music and singing. According to the belief of many the old year is a person. Up till noon they threw ashes, earth, and other dirt at one another;

then clean clothes were put on, and they proceeded to squirt one another with a red fluid of some kind as a sign of joy.

In April and May there were a good many weddings. Notwithstanding the prohibition of the authorities these are not infrequently child-marriages, even in the vicinity of Paramaribo. For days the festivities are kept up with much music until late in the night. Once when I went among a wedding party of this kind at Combé together with an evangelist, the people were busy restoring the bridegroom to consciousness by means of wet bandages applied to his head. He had fainted away, owing to the exertions he had undergone during a procession.

Another time we witnessed the conclusion of the festivities, which consisted in the bride and bridegroom adjourning towards evening, together with their friends and accompanied by music and singing, to a canal which separates the town of Paramaribo from the suburb of Combé, and there bringing an offering to the goddess Ganga near to a large stone bridge, with a view to obtaining her favour for their married life. On the bank of the canal a light was lighted in a small clay bowl, and a rice dumpling thrown into the water, while the goddess was being addressed in prayer.

Here and there small Hindu temples are still being built. Even at Beekhuizen a Brahman who had settled there erected one. When he was taken to task on that account he turned the temple into a shed to hold charcoal. However, it is quite possible that he may yet try to use it for its original purpose. Another man who rents a piece of land commenced building a house of refuge for wandering "Sadhus," or holy fakirs. When opposition was made to his plans he said that it was only an ordinary house that he was building. In such things as these we must also keep our eyes open.

The Mohammedan leaders are as little inactive as are those of Hinduism. They are particularly careful to teach the Mohammedan children to read the Koran in early childhood. Now and then, too, they succeed in gaining Hindus for their religion, especially when they marry Mohammedan girls. At Domburg even a negress who formerly belonged to our Church, after marrying a Mohammedan adopted the religion of the latter. I have since heard that she repented of the step she had taken, but had not had the courage to retrace her steps.

Then, too, the darkness of the false religions still shows itself in terrible acts of violence. Last March a paper brought the report that an East Indian had cut off a large part of his wife's nose, because he suspected her of unfaithfulness.

In May another East Indian murdered a fellow-countryman, and then inflicted fatal wounds upon himself in stomach and neck to which he succumbed in the local hospital.

Notwithstanding this power of Hinduism and Mohammedanism, however, I repeatedly met with experiences which strengthened my hopes of success in our Mission.



At different times I had talks with Brahmans in connection with which it became evident to me that they pondered over deeper subjects and were not unreceptive of friendly exhortations. One of them once concluded by saying: "It is my conviction that some time truth will prevail." On two occasions Brahmans visited me in my own house. One of them had shortly before returned from India to Surinam, where he had lived once before. He had travelled about a good deal, and had been to Demerara, Jamaica, Natal, Zanzibar, and also the Dutch East Indies. Referring to these experiences, I remarked that, whilst frequently changing our dwelling-place here on earth, it was incumbent upon us to keep in view some fixed goal for the soul. They, the Hindus, thought this goal where the soul might find rest could be reached by means of the transmigration of souls; I as a Christian had already reached that goal by faith in Jesus. He replied: "True, when the soul has found the root of all things, and has become united to it, then it has rest." Then he spoke clearly and intelligently about this root of all things. I replied by referring him to John i. 1-3, according to which Jesus is the root of all things. Whereupon he said that he also believed in Jesus as a manifestation of God. I replied that Jesus was not *a* manifestation of God but the only true one.

The other Brahman was a man who had already been impressed with the truth of the Christian religion, after meeting Br. Vogt and the evangelist Mahabir on the River Commewijne. He told me that he quite saw that his religion was wrong, and that he would gladly abandon his calling if he only knew of some other way of earning a livelihood. I told him that if he only went about it in earnest he would find a way all right, and referred him to Matthew vi. 33.

A Mohammedan priest also came to me once. He said to me that many people, especially children, were in the habit of coming to him to learn to read. Another East Indian had given him a book for that purpose containing stories from the Old Testament and pictures. But the book was in Hindi, whilst he would like to possess it in Urdu, which is the language of the Mohammedans of India. Could I help him to obtain it? I realised that the book in question was none other than a translation of Barth's Bible Narratives. I found the book he wanted among my stock of books and sold it to him. Two Gospels also which I offered him he bought.

Paramaribo, July 23rd, 1914.

TH. WENZEL.



## AUSTRALIA (North Queensland).

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### REPORT OF MAPOON MISSION STATION FOR THE YEAR ENDING JUNE 30th, 1914.

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Under the Divine guidance, graciously vouchsafed to us, the work in all its branches was continued during the year without interruption. Sorrow and joy, retrogression and progress, temporal and spiritual labours, have been blended in one picture, with gratifying results.

The Aborigines under our care are undoubtedly in a transition stage. That which is distinctively heathen is slowly but surely dying out. True, the past year has witnessed many a struggle between light and darkness, but some at least have given up "Thinking black," and have learnt to live by Christian principles and not as chips on the tide of circumstances. Others again have been a failure and a disappointment, owing partly to their diseased conditions and lack of energy. The old Latin proverb, that it requires a sound body to hold a sound mind, is still only too true. As far as we can judge, the full-blooded Aborigines are a doomed race. A remnant, however, who have come in time under the elevating and redeeming power of the gospel, will be preserved and are gradually finding firmer footing in the Christian life, and further personal experience will add stability to their characters.

1. There is nothing of a special nature to report. No baptisms of adults have taken place (though 7 children of Christian parents have been baptized); hence the number of communicants remains the same as last year (63).

Divine services have been held twice every Lord's Day, besides Sunday-school for the children, and Bible exposition and prayer meetings every Wednesday and Saturday respectively.

The attendance and attention at all the services, both at Mapoon and at the out-station settlements, were satisfactory. Many of the younger married people had to walk 8 miles to attend the Sunday afternoon service at the head-station. The individuals have been regularly visited in their homes, and services were conducted, whenever possible, in the camps. Our evangelists (3) have also, occasionally received further instruction and training, to help them to understand more fully the Word of God, and to foster the spirit of consecration, courage, and confidence in God.

2. The education of the young has been vigorously pushed forward. Though the ordinary plan and method of the State school has been followed, yet the aim has been to equip our boys and girls for the new conditions and demands, without placing them in a false position. Most of the children are either permanent or weekly boarders; hence a regular attendance was always assured. The number on the roll at the end of the year



was 71, some of whom are supported by friends and Sunday-schools, as well as by private persons and other branches in the Church.

All those who have inspected or visited the school have given unstinted praise to the efficiency and attainments of the scholars. The Honourable the Home Secretary stated that the Mapoon school compares favourably with any other school of white children, in the subjects taught. The Government Resident of Thursday Island said the Mapoon school is still ahead of all the other Aboriginal institutions he has visited. Mr. A. M. Brown, one of the Deputation from the Society of Friends, wrote in his report that the Mapoon school is, even more than any other Mission he visited, "The centre of much good influence and real home life."

The spirit of self-denial is quite foreign to the Aborigines; but the younger people who have been for years under Christian training and influence have shown beautiful examples of the spirit of giving. Not only have the girls made and forwarded a fair amount of crocheting for the benefit of Children's Sales of Work, but a considerable amount of money thus earned was freely donated to the needs of others.

It may be mentioned here that the school children obtained a number of prizes and certificates at the Brisbane Exhibition.

3. The health of the Mission inmates has been uniformly good. We have been free from many of the ailments which trouble more civilized people, but the full-blooded blacks required a great deal of medical treatment. Consumption and venereal diseases were responsible for several deaths. A few of them have been treated in the Thursday Island Hospital, and the new method, by injection, for syphilis seems to have a very beneficial effect; but it is rather soon to speak of permanent cures. Eight deaths and 7 births have taken place during the year, at or near the station. A comparison of births and baptisms will reveal the fact that all the births recorded were of Christian parentage, although the heathen still outnumber the Christians—surely a strong proof of the power of the gospel. It is still true that "Godliness is profitable to all things."

4. Of external or industrial work there has been a considerable amount accomplished.

(a) At the head-station the necessary buildings have been kept in good repair—no easy matter in a land of storms and white ants. The cocoanut plantation was extended, and the live stock has increased.

The native village at Mapoon is inhabited mostly by old people who have always been more or less dependent on the Mission, though they have their own homes with a number of cocoanut trees in bearing.

(b) About 5 miles distant from Mapoon there is a second native village, with 19 different homesteads. Most of the fathers and mothers of these homes have been trained at the Mission. They are nearly all self-supporting, well-educated, and self-

respecting. Their homes are strongly built, and are kept clean and neat, and the children well cared for. The older children are weekly boarders at the Mapoon school.

(c) The beginnings of a third village, or, rather, a second out-station, have been made during the year. This settlement and experimental farm is 15 miles distant from Mapoon and, like the other villages, has its own counsellor, who has to report to Mapoon at least once every month. This last settlement is especially arranged for the training of the ex-schoolboys under a Samoan teacher. The remnant of a small tribe has thereby also been reached whom we could not influence otherwise. At all these settlements Divine services are regularly provided for.

The motor launch *Namaleta* ("Messenger") has proved very helpful in the regular inspection and supervision of these out-station settlements.

5. The Mission has been again, as in other years, visited at various times by officials and friends. The Government Resident from Thursday Island, the late Chief Protector, and Inspectress Beeston, carried out their inspection early in the year. Then, again, quite recently the Honourable the Home Secretary, accompanied by a large Government Party (16), including Mr. J. Allan, M.P., the Rev. J. C. Crockett, member of the Mission Board, and others, honoured the Mission by their visits and showed us no little kindness. Full reports of these visits will no doubt appear elsewhere.

N. HEY.

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## REVIEW.

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### THE REV. A. H. MUMFORD'S "HARD WORDS"\*

BY THE REV. J. E. HUTTON, M.A.

**F**OR more reasons than one it is highly desirable that the Principal of a Theological College should provide the Christian public with a collection of useful discourses; and that is just what the Rev. A. H. Mumford supplies in the volume that lies before us. The Principal of a College occupies a unique position. It is both his privilege and duty to write books. He is a specialist on technical points; he has not, like some of us, forgotten his Hebrew and Greek; he has special opportunities for studying his subject thoroughly; and,

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\* "HARD WORDS." Practical Expositions of some of the difficult words of Christ. By A. H. Mumford, B.D. (Principal of the Moravian College, Fairfield). 2/6. The Pilgrim Press, 16, Pilgrim Street, London, E.C.



therefore, we are entitled to expect that, when he publishes a book, he will tell us all—both ministers and laymen—something that we did not know before. Mr. Mumford's book fulfils these expectations. He has chosen a difficult task and has faced it bravely. No words ever spoken were more profound than the words of Christ; and no words are often more difficult to understand. Some puzzle us because they seem to be exaggerations; others because they look impracticable; and others because, at first sight, they even strike us as unjust or untrue. With each kind of difficulty Mr. Mumford deals fairly and frankly. For years many good Christians have wondered, not only why a man should not resist evil, but why Christ cursed the barren fig-tree and why Judas Iscariot should be called the Son of Perdition; and here at last comes out a book in which our questions are clearly, briefly, and pithily answered.

The volume consists of twenty-four expositions, and may be divided into three parts. In Part 1 (lectures 1-10) we have hard moral maxims such as "Be ye perfect," and "Hate your father and mother"; in Part 2, theological problems such as "Christ's Bewilderment"; and, in Part 3, such tremendous themes as Eternal Punishment and the Resurrection of the Body. For three reasons, at least—not to speak of more—the book should be helpful to us all.

(1) In nearly every case Mr. Mumford gives us information about the precise meaning of the original Greek. To a few, of course, such information will be old; but to most it will probably be both new and helpful. Let one example suffice. In the chapter on our Lord's Agony in the Garden we are told that one possible rendering of the word translated "sore amazed" or "sore troubled" is "off his ground" or "far from home." The idea is suggestive. The more we think of it, the more vivid and arresting the story of the Agony becomes. It is true that some critics disapprove of this class of word-study. For anything we know to the contrary, they tell us the Evangelist was not thinking of the root-meaning of his words at all; and the right way to study his message is, not to ask what his words originally meant, but to find out, if we can, in what way they were used, and what meaning they bore, in the common speech of the day. If I call a man "sedate," I do not generally mean that he is sitting down; and yet that is what "sedate" literally means. To this argument, however, there is one simple retort. In the secondary, or customary, meaning of a word there is nearly always some touch of the original meaning left. There is hardly anything more instructive than the study of a word; to know its root meaning will help us to know its current meaning; and to plumb the depths of New Testament Greek is good both for the mind and for the soul. Let the reader use "Hard Words" in this way. Let him put such words as "agony" and "eternal" under the X-Rays of modern knowledge; and he will find himself a richer and wiser man.

(2) In the second place, Mr. Mumford has the courage to be

independent. Instead of following what other scholars have said, he prefers to tread his own path; and his expositions of such texts as "Blessed are the meek" and "Agree with thine adversary," have a strong flavour of originality. At times he also uses his imagination. Without imagination a scholar is a hopeless dullard; and with it he is on the brink of destruction. Mr. Mumford uses his, but he holds it in check. For a striking example I refer to foot-note 3 on page 219. No one but a poet could have written the last four lines; and yet after making his suggestion he is content to leave it.

(3) Mr. Mumford's best gifts, after all, however, are sympathy and insight. Without sympathy insight is impossible; and without insight a writer is a nuisance. For the plain man the critical question is: Does this book enable me to understand what our Lord actually meant? and the answer to that question must be an emphatic "Yes." We do not mean, of course, that in every case we shall agree with every detail; we do not mean either that the meaning of the text is exhausted, but we do mean that, after reading an exposition, we understand the mind of Christ far better than we did before.

As the author is the Principal of our Moravian College, some readers may like to know his theological standpoint. Is he conservative, they ask, or is he a modernist? is he old-fashioned, or is he up-to-date? The answer is that he is both. On the one hand he speaks of Christ as a Man and calls Him the "Great Original"; on the other he calls our Lord the God-Man; and on such points as the Atonement, the Deity of Christ, Justification by Faith, and Eternal Punishment, he belongs clearly to the orthodox Protestant School. His pages are a striking combination of new and old. In spite of a certain modernity of tone, there is also the note of reverence, and he does not forget that the Cross is the Holy of Holies. His reading is obviously wide. He quotes both Luther and George Eliot, both St. Augustine and Bret Harte; and once more he shows that the Poets are often the best because the most sympathetic--commentators. His style is all his own, and must not be imitated. For the sake of conciseness he seems purposely to have avoided anything savouring of rhetoric; his object seems to be to pack his meaning into the smallest possible number of words; and the consequence is that, instead of rounded periods, we have sentences short, crisp, and sometimes abrupt. He is as concise as Tacitus, and sometimes as pithy as Bacon. He states his case, makes his point, and retires without so much as a bow. On the whole, however, the gain is greater than the loss. If we do not get sonorous eloquence, we get something better. We do get absolute clearness, we do get vivid, stinging phrases that stick; and these are the things which the busy reader needs. One brief word more may be permitted. There are more than twenty-four Hard Words in the Bible; there are also very many Hard Facts in life; and a little more of the same white light would be welcome.

J. E. H.



## EDITORIAL NOTES.

**B**ISHOP Hassé, the President of the Governing Board of the English Province of our Church, received in due course the following communication, dated Herrnhut, September 13th, 1914, from Bishop Bauer; the President of the corresponding Board of the German Province, in reply to the Resolution passed at the Fairfield Synod (*see PERIODICAL ACCOUNTS for September*):

"We send you our warmest thanks for the cordial message from your Synod; it has done us good. We reciprocate this brotherly greeting in the same spirit in which it was sent; and in faith and love we are convinced that the oneness of the Body of Christ, and the Bond of Unity, safeguarded by the hand of our Chief Elder, will survive the grievous storms which at present are raging. We are one with you in prayer to this end. With brotherly greetings,

H. BAUER."

As regards the *Harmony* and her experiences after leaving England until the time of her first departure for the Coast of Labrador from St. John's, Newfoundland, we quote the following from a letter written by Captain Jackson from Killinek on September 14th:—

"This year has been a record one with regard to ice. I am writing to give you a short account of our voyage up to the time of writing.

"After leaving Dartmouth we encountered head-winds the whole way across the Atlantic—no heavy storms, but just a long drag all the way. We sighted the first ice about one hundred miles from the coast of Labrador—thick, heavy ice, stretching as far as the eye could see without a break. There was nothing for it but to put the ship into the ice and make the best of our way through. At first we got along fairly well, but as we drew nearer the Coast the ice became more packed and the pans much larger—one pan in particular must have been over eight to ten miles long, for we steamed along one side of it for three hours and there was not a break in it.

"I am sending you a photograph of an iceberg on which the *Harmony* was very nearly wrecked. The ship was tightly jammed in the ice and had been so the whole night. At daylight this berg was seen about two miles away, and it was soon evident that the ship was being carried slowly but surely straight for it. We got steam on the engines, but all to no purpose. All hands were called on deck, in case it might be necessary to abandon the ship and take to the ice. For four hours we waited, and then, when about fifty yards from the berg, the ship was swung round with the ice clear. I can assure you we all breathed more freely when we saw ourselves free. I took the photograph just after the ship had got clear. The berg was about one hundred and fifty feet high and about half a mile long.

"We had another adventure while working through the ice the following day. We were working the ship through a 'lead' which appeared to lead to clear water on the other side, and found ourselves between two very large pans. However, the end of the 'lead' was completely blocked by large and heavy ice, and we pushed and butted as hard as we dared to break through. All to no purpose; there was nothing for it but to turn round and come out the way we got in. This was not easy, as there was very little room for turning. It took us one hour to get the ship round, and in doing so one of the blades broke off the propeller. In coming back out of the 'lead' we found that the other end of it was closed up, and it took us three hours to break our way through. We had to break through at all costs, as the ice was running together and it might have meant the ship being crushed.

"Altogether we were six days in the ice before we reached Makkovik, arriving there on July 20th. At Makkovik we shipped our spare propeller, this taking us two days.

"After leaving Makkovik, we encountered ice the whole of the way North, and we had to wait for several days for the ice to clear after we left Hopedale, as I did not care to risk breaking our only remaining propeller.

"The ice was later this year than I have seen it during the thirteen years that I have been on the Coast. We were in ice off Cape Harrison on August 14th.

"The first news of the war we heard on our arrival at St. John's (August 17th).

"On our return journey to the Coast the weather was very rough indeed. We left St. John's in a gale of wind, which continued all the way to Makkovik. The decks were awash with water all the time—even the passengers' cabins were flooded; and our sailors had a most wretched time. I shall expect to do some repairs to the ship on our return to St. John's."

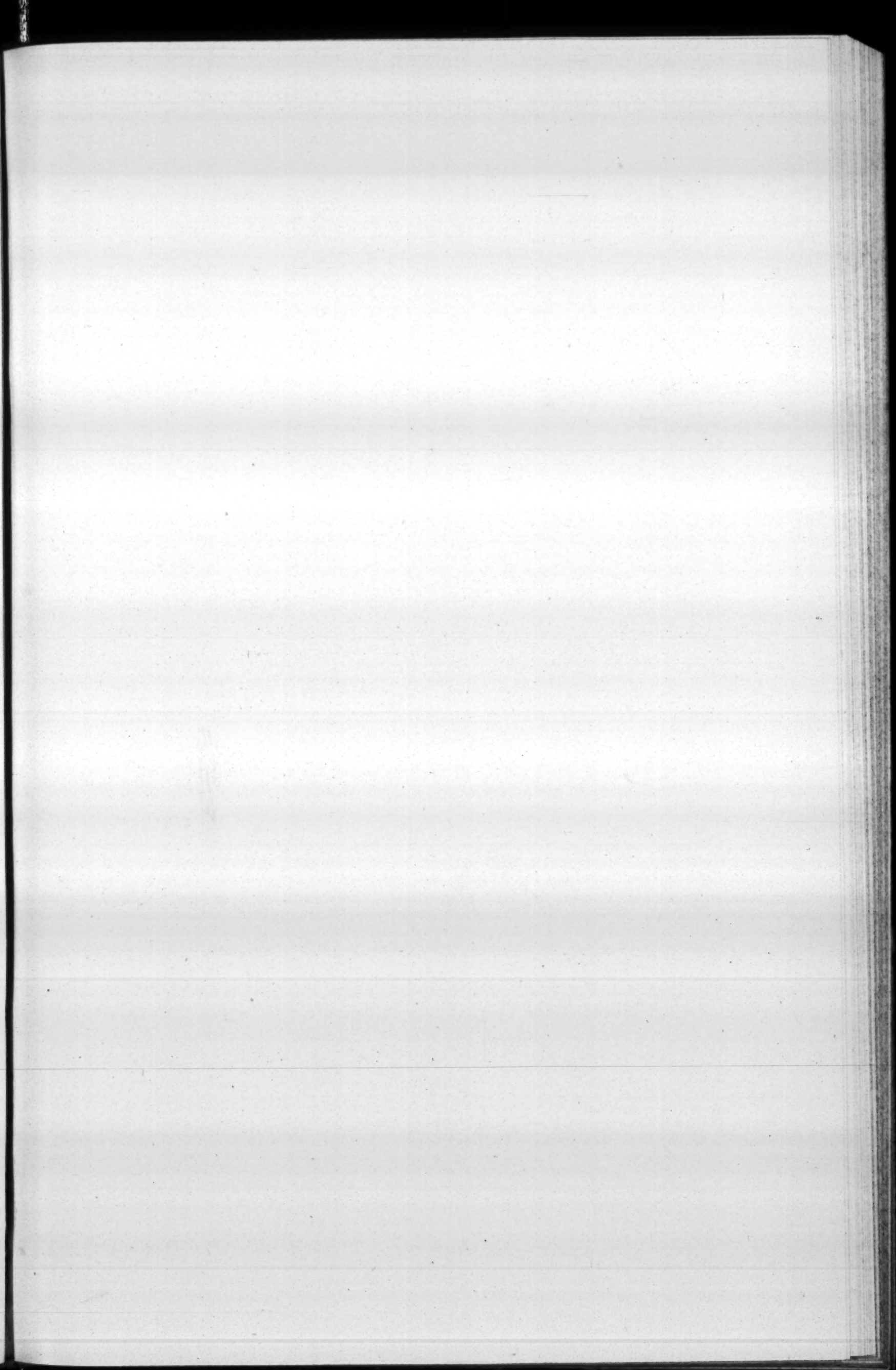
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Our readers will be both interested and pleased to hear that the Newfoundland Government have this summer erected and brought into working order no less than six wooden lighthouses at various points along the Coast of Labrador. The northernmost of these is at Ford's Harbour, eastwards from Nain; then come three in the vicinity of Hopedale, viz., one at Cape Harrigan, one at Manual Island, or Napakataktalik, and one at Windsor's Harbour Point, or Tikkerasuk Island. The remaining two are situated a good deal further south, at Domino and Anse au Loup, on the south-eastern and southern shores of Labrador.

What a great boon these lighthouses will be to mariners sailing along this dangerous Coast, all those will readily appreciate who have read from time to time in our own and other magazines about the difficulties of navigation in these northern waters.









TIBETANS IN NATIONAL COSTUME.



# PERIODICAL ACCOUNTS

RELATING TO THE

## Foreign Missions

OF THE

CHURCH OF THE UNITED BRETHREN

("MORAVIANS").

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